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of his system, even although a more priestly-minded contemporary had already sketched a system in which the "high-priest among his brethren" was to occupy the chief place. The case for the priority of Ezekiel is therefore weakened, (1) by the fact that the "high-priest" of H² and the "Nasi" of Ezekiel are not mutually destructive ideals; and (2) by the well-known differences of attitude toward prince and high-priest respectively which, still existing at the close of the exile, have left their mark on the prophecies of Haggai and Zechariah.

There are other cases in both books in which the author bases more on the facts at his command than they will bear, or, at any rate, than he justifies: *e.g.*, probable as it is that H¹ was acquainted with the Decalogue in its final form, his proof ("*Das Heiligkeits-Gesetz*, p. 80f.) is quite inconclusive.

But the value of these books does not turn alone on the ultimate accuracy of the many minor hypotheses which they contain. It rather lies in careful and discriminating analysis, which shows how untenable is the notion that Hebrew law as a whole (or even great sections of it) was the fruit of one man's brains, though he were a Moses or an Ezra. Hebrew Law, as that of other nations, is a growth, and the more this is realised, of the more value for the History of the Development of the Religion of Israel will the study of the legal writings become. The books before us deserve the greater welcome, because, while professedly and thoroughly critical, the criticism they contain is fruitful both in historical and theological suggestion.

G. BUCHANAN GRAY.

Beiträge zu Salomo da-Piera's Leben und Werken nebst Auszügen aus seinem Divan von HEINRICH BRODY, *Frankfort am Main, J. Kauffmann* (also with a Hebrew title and a dedication in Hebrew to Dr. G. Berliner, on the occasion of his sixtieth birthday).

THIS small pamphlet, which is written in Hebrew, furnishes a few specimens of a comparatively little-known Jewish poet who lived in Spain at the beginning of the fifteenth century. Salomon b. Meshulam Dapiera has found no place in Zunz's *Literaturgeschichte*, whilst Graetz has only a few slighting remarks about the *Dichterling*. We find indeed a rather detailed account of Dapiera's prose and poetic productions in Krafft and Deutsch's catalogue of the Hebrew MSS. of the Imperial Library in Vienna; but it was principally Steinschneider who, in his articles on *Poeten und Polemiker in Nordspanien* (Hebrew

Bibliogr. vols. xiv.- xvii.), supplied fuller information with reference to Dapiera's person and works, and who gave a list of his hymns. This is nearly all that has been published about this fertile poet and finished, although somewhat affected, prosaist. Salomon Dapiera is the author of an extensive *Dictionary of Rhymes*, styled **אמרי נואש**, in three parts, which exists in various MSS. His other writings, consisting of poems, letters and other pieces in prose, have been collected in a *Divan*, which is either connected with the above-named work (*Cod. Vindob.* 107, 108), or forms independent MSS. (as *Cod. Berol. Or.* fol. 1059, and *Cod. Montef.* [Halberstam] 340). The last named, which contains eighty folios in small 8vo., begins on fol. 1 thus: **מליצות ושירים להר' שרלמה דאפיירא תוצב"ה**. Also the two MSS. of the same collection 242 and 243, include many of his poems (cf. H. B., l. c. and our pamphlet, p. 15).

Mr. Brody introduces his collection by some remarks concerning the poet's life and his relations with some eminent contemporaries, where he endeavours to correct Graetz's emendations. Then follow various letters, among which is one from the communities of Aragon in recommendation of Jehuda b. בקה, who was Rabbinical teacher in Huesca (H. B., xvi. p. 88). The letters are followed by a dirge on the demise of Hisdai Crescas (cf. *ibid.* p. 86), a *Ge'ulah* (*ibid.* xvii. p. 120, No. 22) and a *Qinnah* to correspond with Jehudah Hallelevi's *Song of Zion* (*ibid.* No. 40). But why does Mr. Brody style the *Divan* **שיר השירים**?

The employment of the Hebrew language in the pamphlet limits the number of readers, but this will form no hindrance for those interested in the subject. The style is fluent, although not always quite clear or free from Germanisms. The little volume thus forms a welcome beginning of the publication of Dapiera's writings. It is to be hoped that his undeniable mannerism may prove no deterrent to the student of his works, in which, after all, the spirit of the age is as faithfully reflected as in those of Jehudah Hallelevi's or Ibn Gabirol. He is certainly not without originality, and the friends of Jewish literature will feel indebted to Mr. Brody, should he continue his work of editing, if not also of translating Dapiera's poems.

H. HIRSCHFELD.